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MISCELLANY.

For the Christian Herald.

ON DEVOTEDNESS TO THE CAUSE OF CHRIST.

Religion inculcates heavenly mindedness on all who embrace it. As Christians, we must perform all our duties in the world, and at the same time live above the influence of the world. We are to cultivate those graces in the heart, which will render us affectionate to our fellow-men, but the love of God must be supreme. If we be renewed by grace, we have come even in this life, in temper and dispositions, unto Mount Zion, unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the spirits of just men made perfect. "If any man be in Christ, he is a new creature; old things have passed away, behold all things have become new." Nothing can be clearer than this, that if we be the followers of the Lamb, we are alive to that world whither he has gone; and we are persuaded, that the cultivation of heavenly-mindedness would not only tend to our own happiness, but the happiness of the world. Our congregations would be enlarged; places of worship multiplied; the number of ministers increased; missionaries abundantly provided; the retreats of Paganism would be visited with comparative ease. In a word, to use the beautiful language of inspiration, "the wilderness would bud and blossom as the rose."

In treating of heavenly-mindedness, it is our desire to be fairly understood. Far be it from us to take away any innocent pleasure which Providence may have allowed us in this life. But we would guard our readers against every thing, that even resembles an immoderate attachment to the objects of time. The affections of the Christian, are to be so seasoned by indwelling grace, that in the very enjoyment of God's mercies, we are to show forth his glory, and prove that we possess the simple character of pilgrims and strangers:—"whether we eat or drink, or whatsoever we do, we must do all to the glory of God."

Very widely do they err from the truth, who inculcate on Christians the necessity of an entire separation from the world. The apostles never recommended it, either by precept or example. Their hearts were warmed with zeal for perishing sinners, and they journeyed from land to land, whilst the wrecks of Satan's kingdom were strewed along their brilliant track. Because

religion recommends self-denial, retirement, detachment from the world, it never requires us to do away those feelings which incline us to do good to our fellow-creatures. It does not tell the parent to hate his offspring, nor the man of wealth to despise his possessions, nor the scholar to neglect his means of improvement in knowledge; but it does say, that if we have a supreme love for any object but Jehovah, that we are idolaters. The Christian then, must have no concern with the objects of time and sense, unless he use them for manifesting the divine glory; for religion claims at our hands the sacrifice of every unhallowed lust.

Blessed are they, who have learned to use this world in a manner becoming Christians; whose hopes are fixed on the crown of life, and whose inheritance is beyond the stars; happy are they who experience more delight from communion with God, the pardon of sin through the blood of Christ, and the consolations of the spirit, than from all earthly objects. How delightfully has our Lord portrayed the indifference of his followers to the world—"and why take ye thought for raiment? consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these."

But whilst Christians are mortified to the world, they are to live to God, by an entire devotedness to his cause. Having partaken in the fellowship of our Saviour's sufferings, and the power of his resurrection; being made conformable to his death, we are to walk in newness of life. Christians are a peculiar people, zealous of good works; a kingdom of priests, unto whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, through Christ Jesus.

And can any thing be more reasonable than what God requires of us—seeing that he has an absolute right to all we possess? Does not the first glance of the understanding discover, that we owe some duties to our Creator? Shall we not love a being who is infinitely lovely? Will we acknowledge our obligations to men by daily acts of kindness, and impiously snap asunder those ties which bind us to the Shepherd of the universe? Who reared that beautiful frame which thou art accustomed daily to admire? Who gave you those endowments of the mind, which place you in such a distinguished sphere? Who covered thy hills with flocks, thy plains and meadows with herds? If you be wealthy, should not that wealth be consecrated to his cause, who though rich, for our sakes became poor, that we through his poverty might be made rich? Perhaps from the door of our habitation, we descry the huts of poverty, whilst our gardens bring forth abundantly, and our orchards shed their fruits on our tables. Jehovah has constituted this difference; "for every good gift cometh

down from the Father of lights, with whom is neither variableness nor shadow of turning."

But instead of devoting their substance to the cause of Christ, is it not a fact, that thousands, many of them his professed disciples, convert their substance into an instrument of gratification entirely selfish? How often does the formalist tell us, that God has rendered this world so pleasant, and so adapted our nature to its enjoyment, that we obey reason in its pursuit. True, the world has a thousand engaging charms, and beauty is poured out in a stream, on the works of nature. Now, instead of this rich display of goodness, suppose that Jehovah had infused poison into our pleasures;—would this have rendered him more amiable? But because he has created this world a faint image of his own benevolent mind, you inconsistently charge him with being the author of your criminal and misplaced affections.

That we may be led to himself as a portion, God is constantly showing us the vanity of the world; uncertainty is written on every earthly object. When we have formed the most perfect schemes of happiness, some beloved idol of our hearts may be taken unexpectedly away. As when the eye is entertained with a multitude of objects, all pressed into the landscape, if one object be suddenly struck from it, the derangement thereby produced, affects the beauty of the whole. Upon a survey of human life, we are constrained to believe, with Augustine, "that the pleasures of this world are attended with real hardship, certain pains, uncertain joys, a situation fraught with woe, and a hope void of felicity." It is then the dictate of wisdom, that our attachment to this world should be loosened, that we may devote our wealth, our time, and talents, to the cause of our Redeemer.

But whilst he has inscribed vanity on these his lower works, our heavenly Father has thrown open the place where he resides, as our habitation when he shall call us from his service in his church below. In that higher dispensation of things, the soul shall be clothed in all the loveliness of the divine image, and furnished with powers and faculties suited to its exalted state. It shall range unconfined amidst the works of God; and, lighting amidst the distant orbs of nature, it shall gather from every object fresh sources of happiness and praise. Every where perpetual verdure charms the eye, through which flows the river of the water of life, clear as chrystal, issuing from the throne of God and the Lamb.

If we would be eminent as Christians, we must live in the immediate view of heaven, where we shall love God perfectly for his own intrinsic excellence. This simple devotedness to heavenly objects can accomplish wonders, by reconciling us to any sacrifices. The apostles considered all things but loss, for the kingdom of Christ. This unreserved devotedness to Christ, was the ornament of the primitive disciples. It gave a finishing touch

to the wreaths of the martyrs—and later ages have furnished examples of its influence over the actions of men. Long will the names of Whitfield, Brainerd, and Swartz, be revered among men. Sweet be the memory of the just. B.

ON THE NECESSITY OF MORE EARNEST PRAYER FOR THE SUCCESS OF MISSIONS.

We make no apology for inserting the following urgent appeal to British Christians, for their prayers in behalf of missions. It is from the pen of the Rev. W. Ward,* missionary at *Serampore*, who for many years has assiduously laboured for the good of the heathen, and feels deeply the great responsibility of the Christian church. The inquiries in the address, we would reiterate to every follower of Christ on this side the Atlantic, and pray they may kindle a flame of holy zeal, for the glorious cause of evangelizing the world, that shall illumine this western region; and, at our monthly concert of prayer, bring us to the throne of grace, with pressing supplications for more firmness in believing, more joy in hope, more fervour in love, more earnestness in prayer, and more delight in our work of sending the gospel to those who know not God.

We do not think that the "eclat of public meetings," &c. which has excited the fears of Mr. W. has induced our own countrymen to neglect prayer; for it appears to us, that while, in this respect, we are equally, or perhaps more fervent than British Christians, we much want that life and vigour which animate their public meetings, and lead to great exertions for the welfare of the heathen.

My Dear Sir.—No one deserving the Christian name, can observe the very numerous Christian institutions formed in this country, especially those which embrace the spiritual wants of mankind, without the most exhilarating anticipations. Yet it would ill become a sober-minded Christian, to found these anticipations upon human efforts, after the experience of so many disappointments; all so strongly confirming our Lord's language, "Without me ye can do nothing."

Among these institutions, those which are specially directed to the conversion of men, are so manifestly dependent on him who giveth the increase, and who claims the sole prerogative of shining into the hearts of men, that it might be hoped, that our sense of this dependence would suppress every particle of glorying in man; and fill our minds with the utmost simplicity of aim, and that deep anxiety for the event which men ever feel, when they wholly rely for success on the interposition of another. He who feels aright on such a subject, will reckon nothing upon his own means and resources; but will be anxiously looking for that influence, without which he expects nothing but certain disappointment.

I hope, sir, that I shall be forgiven, if I express my fears that this necessity of the divine aid has been too much lost sight of in

* Mr. Ward is now on a visit to England for the benefit of his health.

the eclat of public meetings, and the bustle of preparation for the conversion of the Heathen world. I do not apprehend that any denomination is insensible to it; but I fear that the immense importance of this aid, and its imperious claims on our incessant attention, have not had their due weight on our hearts; have not been sufficiently realized, so as to have excited that spirit of supplication in all our churches, which the case requires.

The necessity and suitableness of the divine influence to meet the case of the Heathen, so ignorant and so superstitious, is universally allowed. As none but God could redeem, so none but Jehovah can quicken and renovate a mind dead in trespasses and sins. Do the Heathen live in a state of awful levity and indifference, as it respects their spiritual interests? We know that the Divine Spirit produces in the awakened mind, a deep thoughtfulness and anxiety on this subject. Are they involved in the most deplorable blindness and error? He, as the spirit of truth, brings the soul which is under his teachings into marvellous light. Are they prejudiced against their European teachers? It is the nature of his influences to open the heart of the hearer, and to convince him that these men are the servants of the Most High God, showing the way of salvation. Are they dead, and in a state totally beyond the reach of human agency; "dry bones?" We know that he quickeneth the dead, and makes them new creatures in Christ Jesus. Have they been long the slaves of sin, and of the powers of darkness? By his agency they become the living epistles of Christ, known and read of all men. That all these effects have been produced on the Heathen, let the hearers of Brainerd, of the Moravians, and of the different denominations now labouring in the Heathen world, the North American Indians, the Greenlanders, the Esquimaux, the Africans, and the Hindoos, bear witness.

But who, that knows the exceedingly great and precious promises of the divine word, respecting the out-pouring of the Divine Spirit—who that knows the state of the Heathen congregations in all parts of the world—who that feels for those who are labouring in those inhospitable regions—who that ever entered into their difficulties and discouragements—but must anxiously wish for a far greater spirit of prayer in our churches in reference to this indispensably necessary and crowning blessing?

Very important means, and numerous agents, have been raised up by a gracious Providence; but from one extremity of the heathen world to the other, who does not see, who does not feel, the necessity of a more general out-pouring of the divine influence? And when it is considered what mighty effects have been produced where this blessing has been bestowed; that thousands have been converted at once; whole congregations deeply affected, yea, at the same moment, whole villages and towns; and that nothing but divine influence is adequate to these saving effects, it might be expected that all the friends of Missions through-

out the world, would crowd to their places of worship, to sit and wait there, in a state of impressive silence, like the apostles on the day of Pentecost, or to unite in one grand and continued effort of prayer, drawing from heaven this blessing, which is to renovate a world. Would not a day of fasting and prayer, which should be kept all over the kingdom, be a proper appendage to the annual missionary prayer meetings in London? Is not God, in raising up such vast means, and putting them in motion, saying to his church, "ASK OF ME, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession?" Is it not a most painful thing, that missionary prayer meetings are so much neglected; that the persons engaging on these occasions, so frequently forget the very object of the meeting; or so generalize their prayers, that this distinct object is almost forgotten? Is not the holy spirit hereby grieved? and need we wonder if he leave us to wrestle with these spiritual wickednesses in high places, to our own confusion? What should we think of a husbandman, who, after discovering a mechanical power, by which he could at any time water all his fields, as though the showers of heaven had fallen upon them, should, amidst a drought, and with nothing but famine before him, absolutely forget that he was in possession of such a power? Is our conduct less astonishing, if we neglect that "power of God unto salvation," which the Lord of the harvest has promised to give to those who ask him? "Ye have not, because ye ask not."

Excuse me, Sir, if I confess that I feel the weight of this subject almost to despondency. In vain Britain expends (to use a military phrase) her best blood and treasure in attempts to convert the heathen, if the throne of grace, and the source of success, continue to be neglected.

While pondering on this subject, various plans to excite a deeper concern for the divine aid have occurred to me; but none have appeared so likely to produce a general and permanent attention, as the formation of a Committee in London, to consist of about a dozen persons, of different denominations; men of deep piety, of ardent attachment to missions, and who will be willing undeviatingly to devote two or three hours every afternoon of the first Monday in the month, to a meeting of this Committee, the work of which should be, to collect every instance of the appearance of divine influence, to publish those instances, and to send them to every missionary prayer meeting throughout the United Kingdom. By these and other methods, it might be hoped that such a Committee would arouse all the churches to a sense of their duty; and be the means of exciting a spirit of prayer; the consequence of which would doubtless be most cheering. One or two hundred pounds a year, would, I conceive, be an adequate fund to meet this most important object;

for I would wish that no unnecessary publicity should be given to the labours of the Committee; but that their operations should be like those of the Almighty Agent whose aid we need: "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, nor whither it goeth."

I shall be glad, Sir, to hear from, or meet any person or persons, whose minds may be impressed with the importance of the subject of this letter. Yours very truly,

W. WARD.

REVIEW.

The South Sea Islander; containing many interesting facts relative to the former and present state of society in the Island of Otaheite, with some remarks on the best mode of civilizing the Heathen. pp. 175, 12 mo. New-York, W. B. Gilley, 1820.

(Concluded from p. 684.)

Such men were not to be disheartened by the difficulties which they had experienced. In the year 1811, the missionaries who had left the islands in consequence of the civil wars, "returned to Eimeo, and resumed their faithful labours there." And here, reviewing their perseverance before the breaking out of the civil wars, and their holy determination to return to a work of difficulty, and hardship, and labour, might not the believer apply to them in its full import, that gracious promise, "they that sow in tears shall reap in joy."

And while the angels watched over their second embarkation for the distant isles of the heathen, and accompanied their voyage across that wide extent of ocean, may we not suppose that they made it the delightful theme of their contemplation, repeating as a continual means of their own holy enjoyment, "They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

And what the faith of the believer might anticipate; what attending angels, with a still clearer view of the fulfilment of promised blessings might rejoice in, as though it were already done, has now become to us "good news from a far country;" shedding a holy joy into every pious heart, and pledging to our well intended exertions in behalf of the heathen, the favour of Providence and the riches of divine grace.

On the 18th of July, 1812, a day long to be remembered in the annals of Otaheite, Pomare, the king, once described by the missionaries as having (p. 28.) "all the characteristics of a poor, ignorant, and barbarous tyrant," offered himself as a candidate for Christian baptism. On the 8th of October, in a letter to the missionaries, he says, "regardless of other things, I am concerned only that my soul may be saved by Jesus Christ. It is my

earnest desire, that I may become one of Jehovah's people, and that God may turn away his anger from me, which I deserve, for my wickedness, my ignorance of himself, and my accumulated crimes."

Under date of September 8, 1813, more than a year after Pomare's request to be baptised, the missionaries give still more interesting information.

"Pomare is still at Taheite, and exposed to many and strong temptations: however, his example, in publicly renouncing the idol gods and religion of his country, and declaring his full conviction of the truth, superiority, and excellency of our religion, has had a powerful influence on the minds of many, both at Taheite and this island; convictions stifled years ago, and instructions as we thought, entirely thrown away, seem now to take effect; there is a stir among the people; many doubt and waver, some examine and enquire.

"Hearing from time to time that there was a stir among some of the people at Taheite, some of the brethren went over to inquire, and see how things were; they soon found tidings of a favourable nature, that far exceeded their expectations; a prayer meeting had been instituted in the district of Paree, without our knowledge, or any interference whatever; it originated with two of our old servants, Oito and Tuaheine; these had enjoyed the means of instruction long ago, but continued, as they now express it themselves, among the greatest and most hardened sinners in the place."—p. 70.

From this stage of the mission "the word of God grew mightily, and prevailed." In a letter dated April 23, 1814, the missionaries state that their assemblies for worship were numerous and attentive, and that it was necessary to enlarge their place of worship. From Taheite, from Tahea, from Raiatea, many came, that they might enjoy Christian privileges at the island of Eimeo. The Christians at Eimeo became a separate class, distinguished by a highly honourable name,—"*Bure Atua*—the praying people."

At first the idolaters scoffed at them, and at length opposed them by open and bloody opposition; an opposition which, instead of destroying the new religion, prepared the way for its universal adoption. On Sabbath, November 12, 1815, "the idolatrous chiefs attacked Pomare and his Christian adherents, at the time of morning prayer, believing at such a season, they could easily be cut off." In this engagement, Pomare, who was prepared for stratagem, obtained a complete victory; when, to the astonishment of his adversaries, instead of treating them with savage barbarity, he exhibited the gentleness and brotherly love of the Christian.

"This clemency on the part of king Pomare, (once the revengeful, bloody Otoo,) produced the happiest effects on the minds of the heathen: all exclaimed, that the *new* religion must be good, which taught its professors to practise such distinguished benevolence; they declared also, that their gods were cruel and false, had deceived them, and sought their ruin;

they were resolved to trust to them no longer. On the evening of the day, when the confusion was over, the king and his "praying people," with many of the idolaters, united in one large assembly, to worship the God of heaven and earth, and to return him thanks for the events of the day."—p. 82.

Pomare, now by universal consent, established in the government of the whole of Taheite and its dependencies, appointed chiefs friendly to Christianity.

"The consequence was, the entire abolition of idolatry at Otaheite and Eimeo, together with the small islands of Tapua Manu, and Tetaroa, all of which became at once in profession "Christian Islands." The gods were destroyed, the morais demolished, human sacrifices and infant murder done away, and the people every where began to call upon the missionaries to come and teach them."—p. 82.

On the 12th August, 1816, Mr. Bicknell writes from Eimeo :—

"Bless God with us, because he has done great things. At length superstition and idolatry are done away, and the Arreoi Society is at an end; their gods are burnt in the fire, and their children are saved from death. You know that where the gospel of Christ comes with power, it always works a change for the better in man;

"Blessings abound where'er he reigns,
And all the sons of want are blest.

"In every district of Otaheite they have built a place of worship, in which they have prayer thrice every Sunday, and once every Wednesday."—p. 83.

"A few years back," says one of the missionaries, "we were obliged to entice them to hear the word; and frequently when endeavouring to collect a few of them together, they would escape from us by skulking behind a tree, or running into a bush; but now we see them coming many miles to receive instruction; and of their own accord building spacious places of worship in every district. There is no longer a partial profession of Christianity, but a general acknowledgment of Jehovah as the true God, and Jesus Christ as the only Saviour. Doubtless with some it is but profession, but with many it is otherwise; there is every reason to believe that they are become new creatures in Christ Jesus. An ardent desire prevails among them, with the use of every means in their power, to increase their knowledge.

"There are about sixty-seven places of worship at Taheite, and twenty at Eimeo, besides those that are building.

"Their regular attendance on every means of grace, would put many congregations in England to the blush; and it would cause the hearts of many ministers to rejoice, were their hearers as punctual at their places in the house of God, at the stated times of public worship. Very frequently the service commences before the usual time, in consequence of the house being full, and the people waiting.

"If there were fifty missionaries here, there are places of worship enough for them all."—pp. 86, 87, 88.

When Mr. Crook "with his family arrived on the coast of Otaheite, in the brig Active, they were much surprised that not a single native could be seen all along the shore, as the vessel sailed; nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. Crook and others, a painful suspicion that the island had been subdued, and

all the inhabitants cut off in the wars. In the midst of this agitation of mind, one of the sailors, an Otaheitan, who left Port Jackson in the *Active*, observed that the natives were keeping the Sabbath day; that of late they did no kind of work, nor cooked any victuals, nor went out of their houses, except to worship God; and that the whole of the day was employed either in religious worship, or in teaching one another to read. At length the vessel came to anchor in Matavai bay, but not a native made his appearance until Monday morning, when great numbers repaired to the brig, bringing with them their usual testimonies of hospitality, food and fruit of all kinds, with other presents of cloth, &c. &c. being highly pleased, and thankful to God, that he had sent another teacher among them; and thus fully satisfying all on board that they had been observing the Sabbath day, as before expressed. Thus you see that it is not a few individuals who are turned to the Lord, but comparatively speaking, A WHOLE NATION."—pp. 89, 90.

In a letter dated July 9, 1818, it is said:—

"The whole of this group of islands, is now professedly Christian; and if we are to judge of their conduct by that of nominal Christians in general, they have vastly the advantage. *Theft is almost unknown among them.* Family prayer is set up in every house, and private prayer is almost universally attended to."—p. 94.

"A missionary society was formed among the natives. The king is president, and the various chiefs are governors, with secretary and treasurer. Cocoa-nut oil, arrow-root, cotton, or pork, is to be subscribed, and the funds sent to England. It is supposed that *there will be scarce one inhabitant that will not be a member.* Reading is become general among this people, and they are diligently engaged in teaching each other; three thousand copies of Luke have been printed, and sold for three gallons of cocoa-nut oil each copy. Many thousands are sadly disappointed that there are no more. We believe ten thousand might have been sold in ten days."—pp. 94, 95.

With these interesting facts we close our brief view of the progress of the gospel in Otaheite, recommending to our readers the perusal of the work itself. Well might our author say, in the introduction,—

"I know of no instance recorded in history, which affords a more satisfactory experiment of reducing a whole nation from habits truly savage, and rites idolatrous and cruel, to a life of humane, and almost holy habits, than we have presented to us in the very extraordinary revolution produced in the character and conduct of the inhabitants of Otaheite."—p. 7.

And well may he refer the whole success of that experiment to the "gospel of Jesus Christ," by the influences of the holy spirit, "subduing the corrupt, sinful, and selfish propensities of the human heart; and introducing humility, temperance, and the benevolent desire of promoting the best interests of the human race."

We might now exercise the privilege of all reviewers, and point out some defects in the work and its appendages; but the interest of the subject does not leave our minds in the tone for that employment, and we would rather close this article, by suggest-

ing the encouragement and instruction which those who seek to diffuse the knowledge of the gospel, may derive from a view of the South Sea Mission. Has not God given us in his wonderful works in Otaheite, a specimen of what he is willing to do even now, in behalf of other heathen, and in the means which he has blessed, has he not taught us what to do? And was there then, in the renovation of Otaheite, any miraculous operation? or has that renovation been produced by ordinary means of grace, accompanied only by those influences of the Spirit, which renew and sanctify in every land? If by ordinary means, and those influences of the Spirit which attend and bless them, then in the specimen furnished by Otaheite, we are sufficiently encouraged to put forth all our efforts for the conversion of the heathen, in any, and in every land. If we have nothing to do for the heathen beyond the reach of sanctified human powers, and if we have nothing to ask of God in their behalf, beyond what He does among us and for us, surely no hand need be idle, no heart reluctant.

In the ordinary means of grace furnished at Otaheite, we include first, the general instruction of the natives, in the doctrines, and precepts, and hopes of Christianity; and secondly, the pious example of the missionaries as a confirmation of it.

When we speak of instruction, we do not limit our views to that very important (but from its very nature more narrow) process, the education of heathen children. For though something was done in instructing the children, nothing was even attempted which can account for the subsequent effects on the mere principle of early education. The present Christians of Otaheite, were certainly not withdrawn from their old religion by being brought up as Christians. They were brought up as heathen, and the instruction which they received, preparatory to their subsequent change, was that which they were capable of receiving as heathen, surrounded by all the temptations of idolatry—which all heathen are capable of receiving. It was that acquaintance with the great truths of the gospel, which was communicated directly and indirectly, by a constant preaching of it for many years. In the course of time, it became known to all classes and ages, that the missionaries preached the sinfulness of man, and the goodness of God; man's desert of punishment, and God's offer of pardon through the death of his only Son. Devoted to abominable idolatry, they paid no attention at first, to truths so momentous; nevertheless, they became more and more familiar with their import, and with their various illustrations.

Now we do not dispute, that if the gospel had been first promulgated by some of those vicious Europeans with whom the Otaheitans were first acquainted, it would have deserved their credit, on the ground of its intrinsic excellence alone; and particularly that if it had found any heart burdened with a sense of sin, it would have been welcomed and believed, as approving it-

self to reason and conscience, and as suiting the desires of a heavy laden sinner. But, generally speaking, its intrinsic excellence cannot be expected to excite the attention of a sinful and stupid heathen community, unless there be exhibited some external sign, proving it to be the message of God; and, suiting his communications to the necessities of their case as sinners. Thus he did in the first promulgation of Christianity. He condescended to confirm a message, whose intrinsic excellence needed no confirmation, by the external sign of miracles; and thus presented a resistless claim to the assent of the understanding, even of the reluctant. So necessary have some thought the external miracle, as a confirmation of the truth, that they have ventured to assert, that unless miracles should again be wrought, the efforts to spread the gospel would be in vain; while, on the other hand, some have expected that the power of working miracles would be again conferred upon the heralds of the gospel! Both these opinions seem to be satisfactorily answered, and the whole subject set in its true light, by the history of Christianity in Otaheite. And we are compelled to say, that if the modern apostles are behind the ancient in signs and wonders, the weakest of them may be enabled to exhibit before the heathen, in a uniform example of piety, a weighty and overwhelming proof of the divine origin of his message.

The heathen know nothing of holy principle; they see no examples of love to God and man among themselves; all, all are "earthly, sensual, devilish." When, therefore, they see in the ministers of a new religion, holy principle and holy love, in all their varieties of operation, "summer and winter, year in, and year out," they cannot refrain from saying, (not perhaps "the gods have come down to us in the likeness of men;" but, taught by a still more interesting exhibition of divine power, than the men of Lycaonia,) "surely these men are the messengers of God, and his power manifest in their lives, bears daily witness to the truth of their message."

And when the message had been delivered, and become familiar; when a sufficient time had elapsed for testing the character of those who delivered it, and for exhibiting their piety in all its operations; then were the means of grace—the ordinary means of grace fairly brought to bear upon the Otaheitan people. Then the seed was fairly sown, and there was reasonable ground of expectation, that there would presently appear, "first the blade, then the ear, after that the full corn in the ear." Here we venture to suggest the hope, as exceedingly encouraging to all our efforts in behalf of the heathen, that if we afford them the means of knowledge, and confirm our doctrine by examples of piety, we shall experience the same success as has been experienced in Otaheite. Let us not, however, be understood as implying, that the converting influences of the spirit are unnecessary, to bring

about the conversion of the heathen. All the instruction and example possible, are only sowing the seed. But while we would cherish the spirit of dependance, we would on the one hand, inculcate the necessity of hard and long labour, and a holy example, before we have any reasonable ground to expect those influences; and, on the other, that we may reasonably expect them to bless our faithful, unwearied, and humble efforts.

Never was there a better illustration than this subject affords, of the apostolic exhortation, "Let us not be weary in well doing, for in due season we shall reap if we faint not." Or of that direction of our Lord, "Let your light shine around you, so that others beholding your good works, may be led to glorify God."

FOREIGN INTELLIGENCE.

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LONDON MISSIONARY SOCIETY.

South America.

Whatever affects the political or moral condition of this extensive country, must be interesting to our readers. Moral degradation is extended in almost every quarter. And even those parts which are civilized, should be no less the subject of our anxious solicitude, than those in which paganism still enshrouds its numerous votaries in darkness. It would seem to be the peculiar duty of Christians in the United States, to take an active part in carrying the gospel to this section of the new world; and we hope the correspondence opened with that country by the "UNITED FOREIGN MISSIONARY SOCIETY," will result in their establishing a mission there at no distant period. We now direct the attention of our readers to a summary account of what has been done at Demerara, by the London Missionary Society. The latest accounts from the missionaries are dated 15th September, 1819.

Demerara.—At Providence Chapel Town, Mr. Davies labours with great success, although, as stated at p. 490, he meets with much opposition. There are more than 700 children who meet in the chapel "to repeat the scriptures, catechisms, and hymns, which their parents, and others who attend the chapel, diligently teach them by heart, on the plantations. A great many children, both bond and free, constantly attend divine worship. The sight cheers my soul, and leads me to expect much, very much, from the rising generation.

"The congregation is chiefly composed of negro slaves, belonging to plantations in the country. Since the beginning of this year, thirty have been added to the church. Most of them date their first serious impressions from the time I used to preach in the house I rented from Mrs. Post, before I built Providence Chapel; twenty-eight of these are negroes, belonging to Plantation Providence, the property of the Hon. James Johnstone. This gentleman has always given the greatest encouragement to his negroes to attend the preaching of the missionaries. A few

weeks ago he called on me, previous to his sailing for England, and gave them the highest character for sobriety and industry, and said their conduct was exemplary in every respect, in their humble station. Mr. Johnstone is one of the most enlightened gentlemen in the colonies, and such a testimony in favour of the religious instruction of negroes, carries great weight.

"The members of the church, and indeed the people in general, who attend, men, women, and children, seem to have caught so much of the true missionary spirit, that wherever they go, they teach the heathen around them, as well as they can, the divine religion of Christ, and tell them of his redeeming love."

At Elliot's Town, and West Coast, the Lord is carrying on his work with power. True religion prospers among the negroes, and others appear concerned for their salvation. "A woman," says Mr. Davies, "who came to me to purchase a New Testament, was asked if she could read. She answered, no; but would try to learn. She was informed that if she would come to me, as soon as she could read a chapter, I would give her a Bible. She came in a short time, and claimed the fulfilment of the promise; for, she said, she had not only learned to read a chapter herself in the New Testament, but had taught a girl, about twelve years of age, to read also; and since that time she has taught three others to read the word of God."

Georgetown.—Every Monday evening, a meeting is held of those who appear to be converted, (eighteen in number) for the purpose of instructing them more fully in the principles of the Christian religion. In July last, an auxiliary society was formed, and preparation made for establishing one on the West Coast.

Le Resouvenir.—Mr. Smith's preaching has been attended with success. "The church is growing in numbers, and we trust in knowledge. Eight persons have been lately received into church-fellowship: two of them, in relating what God had done for their souls, stated, that they were first induced to attend the chapel out of curiosity, soon after my arrival, perhaps with a view of hearing a stranger preach, and that the Lord so convinced them of their sinfulness, as to make them seek and pray for mercy. One of them, in particular, it seems, inquired of every person he had an opportunity of speaking to, what he should do to be saved; the other 6 were wrought upon by gentler means, particularly by catechising. The number of church members is 107. The number of baptized, that usually attend, is not easily ascertained. I have baptized 249, of whom about 180 are adults. The congregation of late is rather increased. Many who have received the truth in the love of it, are removed to distant parts of the colony; where, I am happy to learn, they embrace every opportunity of catechising those, who before, were in the grossest ignorance as to a Saviour. Many of the negroes belonging to a plantation in the neighbourhood of our chapel, who were former-

ly all together indifferent about religion, have been greatly benefited by the removal of some of brother Davies's people, who, as soon as they came among them, began to catechise them, and to bring them to hear the word of God. As we found it impracticable to build a new chapel, we have repaired the old one, and altered it by taking down the side gallery. When once this was determined on, and the negroes had contributed a sufficient sum for the purpose, they agreed to form themselves into an Auxiliary Missionary Society, which was accordingly established about three months ago. A free young man of colour is secretary. It is with peculiar pleasure we report the attention which the young people pay to religion. Great numbers of them regularly attend the chapel, and seem to take a pleasure in being catechised.

"All our meetings are well attended, the missionary prayer-meeting especially. I have shown the negroes the pictures of the idols in the transactions. Their opinion of them is, that they must have been made in secret, for if the people had seen the workmen make them, they could never be so stupid as to pay them religious honours. They feel pity for the people who are living in heathen darkness and superstition, and are willing to do all in their power to assist in sending them the gospel.

"A young man who lately visited Demerara on business, thus writes to a relation in England:—'the missionaries here have behaved very politely to me; and, though they are much opposed, they are prospering in their work. I attended the prayer-meeting yesterday morning, and was much delighted. About fifty negroes were present; but no whites except ourselves. The Rev. Mr. Davies told them that I came from *Buckra-land*, and that I have an uncle who is a missionary in *Otaheite*; where, as they had heard, the people destroyed their idols: he said, he hoped they would pray for me when at home, as well as at the chapel; they replied, as with one voice, 'Yes; alway, Massa.'

"Mr. Davies then catechised them on the Scriptures; and their knowledge is surprising. He then called upon one of them to pray: he prayed earnestly, and as well as any common English Christian. In the midst of his prayer, he said thus:—'O gracious God! do please be merciful to our massa here, dat have come cross de sea; we tank de dat he be come all safe; he have many dangers here to see; but dou, O Lord, can keep him from dem all; keep him from sickness, from bad men, and make him happy within. Bless his good uncle, who is dy servant, who sent by de to poor men who one time did pray to god dat was not God. Blessed Jesus, me not be quite glad till salvation cover de world like de water cover de sea.'

"I wish that all my London friends could have been witnesses of the delightful scene.

"After breakfast, about 400 negroes assembled to public worship, and the Lord's Supper was administered to the members of

the church. After the congregation departed, 100 black children remained to be instructed in their catechism : their black teachers take such pains with them, that numbers of children, who cannot read a letter, know the catechisms of Dr. Watts, and the Assembly's catechism, perfectly well.'"

St. Helena.—A second Auxiliary Missionary Society has been formed in this little island. The first is composed chiefly of persons in humble life, including some slaves ; the latter is composed chiefly of officers belonging to the garrison.

INDIA.

Bengal Missionary Society, Auxiliary to the London Missionary Society, instituted 19th December, 1817.

We have received the first annual report of this society, presented on the 6th of January, 1819. The society has two *Branch Auxiliaries*, one at *Chinsurah*, and one, composed of ladies, at *Calcutta*.

The total amount of receipts, since the formation of the society, is 3138 sicca rupees, or about \$1800. They have commenced the formation of a library, for the use of the mission, and its patrons and friends, to which, donations of 530 volumes have been made. Twenty-one tracts have been printed and circulated in the Bengalee language, and one in Bengalee and English. The total amount of tracts printed in the past year, is 33,000, about one half of which have been put in circulation.

It will be seen by a letter from Mr. Pearson, published in the C. H. No. XXI. that the schools are in good condition, and contain 2650 children, but the report states the number to be 2766, in 29 schools. These schools are supported by government. Upward of 16,000 sicca rupees have been received, toward erecting a place of worship in Calcutta, to be denominated "Union Chapel."

From the First Report of the Bengal Missionary Society, January 6th, 1819.

Your Committee have to report, that for the more extensive circulation of tracts, and the oral promulgation of the gospel, the missionaries (endeavouring to copy the example of their zealous cotemporaries ; attempting, though at a humble distance, to tread in the steps of reformers, martyrs, and apostles ; and, above all, striving to fulfil the command of Him, who himself 'taught in our streets,' and enjoined his servants to 'go out into the highways and hedges, that lost sheep might be brought back to the heavenly fold,') have taken their stand in different shady places in and about Calcutta, and other districts ; and, after reading a portion of the holy scriptures, addressing the people, and imploring the divine blessing, they have distributed some tracts. But they have made it a general rule, to give to none but those able to read, and therefore each one is put to the test before he receives the gift. This plan has a tendency to prevent a waste of the books, and to stamp value upon them ; and further, to stir up a thirst after

knowledge, by making a distinction in favour of those who, in some degree, have made a proficiency.

In this last mentioned mode, the missionaries have found the greatest encouragement; the singularity of seeing a Sahib standing by the road side, reading aloud a book, ensures a congregation; and addressing them in a spirit of meekness and love, induces them to listen with patience to the great truths which concern their eternal peace; and, not unfrequently, after the close of the address and prayer, the demand for tracts has been so pressing, that it has been a difficulty to give them away, lest some should be torn, in the anxiety of many to obtain them. It may be added, that when the same place has been visited a second time, it has not been uncommon to have particular tracts requested by some whose neighbours had obtained them, and who have thereby become desirous themselves of possessing them.

What fruit will result from these efforts to impart light and salvation, time alone can develope; but, remembering who hath said 'My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it,' the path of duty seems plainly to be that of 'going forward,' and 'always abounding in the work of the Lord.'

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The amount of the collections and contributions, received in consequence of the king's letter of February 10th, was on the 4th of November \$192,140.

EXTRACTS FROM THE CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

Speech delivered by His Excellency Prince Galitzin, at the Sixth Anniversary of the Russian Bible Society, October 9, 1819.

By the blessing of the most High God, another year of the existence of the Russian Bible Society has been completed;—its activity continuing undiminished, and its success ever on the increase. And the Committee of this Society are now assembled to lay the Report of their transactions before their zealous co-operators in the same work—before all who wish to know how the knowledge of the revealed Word of God is disseminating among mankind. Although, owing to circumstances, this could not be accomplished at an earlier period of the year as has hitherto been done, the work itself has nevertheless been advancing with unabated rapidity under the blessing of the Most High.

Our hearts ought indeed to be inflamed with the most fervent love to our Lord and Saviour, and our mouths filled with praises to his name, for the manifestation of such effects of his grace in the

present gloomy times—so that while, on the one hand, the most woful defections from the true faith are making their appearance, the reading of the holy scriptures is, on the other hand, becoming more universal, and the number of copies multiplying, in order to satisfy the longing desires of those who are thirsting for the waters of life.

The present Report of the Committee will show how rapidly every successive year is promoting the great consummation of our Bible cause,—that of providing all and every one, with the words of eternal life. The same thing will be no less apparent by the intelligence from all parts of the world.

Every where the Spirit of the Lord is inclining men to receive that word of salvation which nourishes up to eternal life. Every where labourers are raised to go into the vineyard of the Lord. Every where the harvest is ripening.—“Behold, the day is come,” it may now be truly said, according to the word of the Lord, by the mouth of the Prophet, “Behold, the day is come,” saith the Lord, “that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt.”

But there is exhibited to the attentive eye of the Christian, a singular, and most striking feature in the accounts respecting that vast field in which the word of life is now sowing, namely, a most indefatigable zeal in preparing versions of the Holy Scriptures in the languages of all the unenlightened nations scattered upon the face of the earth. And in our own country this is no less manifest. In the different governments both near and remote, in the desert and in the village; in snow-clad Siberia, and upon the mountains of Caucasus and Uralia, are to be found lovers of the word of God, who, of their own accord, and without any earthly selfish views of gain, are engaged in the work of translating the Gospels, and other parts of the Bible, into the various languages and dialects spoken by the tribes who inhabit Russia—people who never before even heard of this divine word. What prospects of advantage can prove an inducement to undertake a species of labour which promises to the labourer so little renown? These translations are likely to remain for ever the property of a people of limited knowledge, and to be unrecorded in the splendid annals of the civilized world!—For what end do they thus toil, when neither the insatiable thirst of gain, nor the desire of the empty and vain-glorious honours of the world receive any gratification? The solution of these questions lies in the power of that word itself which these men translate. Animated by the Spirit who inspired it, and constrained by the love of Christ the Saviour, they burn with holy desire to communicate the blessing to their neighbours, and they behold a neighbour in every one of the race originally created in the image and likeness of God. And thus what is written in the

Scriptures is exactly descriptive of them : " He that loveth his brother abideth in the light, and there is none occasion of stumbling in him ;" and again, " If we walk in the light, we have fellowship one with another."—

It is not surprising therefore, that these holy servants of the Lord should employ themselves day and night, in teaching His word, and take upon them the labour of translating it into the languages of those nations among whom they live, in preference to every other occupation.

The reading of the holy scriptures is also becoming more general among us and among our villagers, who, in many places, assemble together, on the Sabbath, and other holy days, to spend them in reading their Bibles ; and in some places, even the youth are occupied in the instruction of their parents, who have not before been taught to read.—The soldiers and sailors are likewise of their own accord seeking this spiritual food. They experience that in their families the Bible supplies them with lessons for the regulation of their lives, and with an abundant source of daily comfort and edification.

But, in addition to all this, a still more gratifying prospect of usefulness is now presented to our society. In conformity with the will of the monarch, the reading of the holy scriptures is now introduced into all our seminaries of instruction ; and this will doubtless lay a foundation for the piety of the rising generation, and thus, to no small extent, promote the kingdom of Christ in the earth.—In the confident hope that God will bless the reading of his own word to these youths, may we not soon expect to hear many of them saying, as the language of their hearts, " O how love I thy law, it is my meditation all the day ;—I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way that I might keep thy word."

Blessed be the Lord for thus planting his word among us, instructing us to seek him, to serve him, and to love him ; and, animating us by his divine love, to provide with this word our brethren of mankind also. This word contains the most excellent wisdom for the youth, and for the man of grey hairs. It is beneficial, nay, indispensable, for every variety of condition ;—for all times, and for all circumstances. It is the life-food of the soul ;—it is armour against the attacks of the enemy ;—it is support for the afflicted ;—it is solace for the miserable. By the word of God man is conducted in the way of safety through life, and by it he is strengthened in the hour of death. In this word our God makes known to us his great salvation ; and now, more than at any former period, the Sun of Righteousness is shining in his strength among men. *Now* " this Gospel of the Kingdom is preaching in all the world, for a witness to all nations."

LONDON RELIGIOUS TRACT SOCIETY.

Extracts from Correspondence.

Marine Distribution.—From a person occupied on the river Thames.

There were some seamen on board a brig who could not read: a shipmate, who had been attending a prayer-meeting, had received *The Swearer's Prayer*, and, as he could read, he collected his shipmates in the half-deck, and read it to them:—when he had done, one of the men, who could not read, said, "I am the greatest swearer in the world, and once *swore for a wager*, against another man." He was very much impressed by the reading of the tract; and, to the astonishment of all who knew him, left off that vile habit immediately, and has not been heard to utter an oath since; his conduct has been uniform in other respects. An old weather-beaten seaman, (sixty-two years of age) on board the *Ruby*, had also *The Swearer's Prayer* given to him. On reading it, he was struck to the heart, and cried out, "Lord, have mercy upon me!" He said to the mate, "I hope God will keep me from swearing: I have been a swearer all my life." It pleased the Lord to set a watch over his tongue; he was never heard to swear afterwards; he died a short time ago, and there is reason to believe, in a full assurance of hope in Jesus.

One seaman received the tract *WILLIAM KELLY*. He was a sad drunkard; used to spend all his money in liquor, and could scarcely keep a shirt to his back. On reading it, he declared that he was the character described; it made a solemn impression upon him; he no longer frequents the public-houses, singing the drunkard's song, but is found "clothed, and in his right mind."

A seaman, belonging to the *Europe*, was a vile character, and would not attend the prayer-meetings; one of his shipmates lent him *JAMES COVEY*. He read it, and was concerned, and said he was as wicked as ever Covey was. This man has gone through many sufferings; once he had his thigh broke in two places; two of his fingers he has lost by a block falling upon them; once he was nearly jammed to death between two ships; but God has spared him, and there is reason to believe he now walks in the fear of the Lord.

The tract *ON DRUNKENNESS*, was received by a sailor at the prayer-meeting, on board the *Atlas*. This man was so addicted to that vice, that although he had a wife and four children, they scarcely ever received any of his wages; they wanted both bread and clothes, and were nearly naked and starving. *Your tract has done more for this family than if you had given them fifty pounds*; for, immediately on his return home that voyage, he threw the tract into his wife's lap, and in it was wrapped the *whole of his wages*, and said to her, "See what that book has done!" He promised he would never act again as he had done. The poor woman was astonished; she had not seen such a sight

for six years, and lately mentioned the circumstance, with tears of joy, to a friend of mine, from whom I had the account last week. The man is completely an altered character.

The following case may not, perhaps, be thought exactly suitable for communication to the Religious Tract Society, but, as it shows the influence of religious instruction, I relate it.—Three months ago, in a dreadful gale of wind, in which a vessel called the *Betsey*, was lost, and all hands perished except the master and carpenter; this was one of the ships whose master was often at the prayer-meetings, and his vessel was always open for these social exercises. The gale was so severe, and the ship so much injured by it, that she became almost a wreck, and quite ungovernable; the master gave up all for lost, as every human effort seemed in vain, and nothing but a watery grave awaited them. There were two little boys in this vessel; one cried very much, and said he should be drowned; the other said, “Don’t cry, Jack; I am not afraid.—It is now eight o’clock, and they are praying for us on board some ship in the Thames;—you know they always pray for us when we are at sea.” The captain heard the remark; it seemed to invigorate him; he, and all hands, used every exertion, and it pleased God to abate the severity of the gale, and, in thirty-eight hours afterwards, they were safe moored in the river, when they hoisted the signal-flag for prayer, and had a meeting for praise and thanksgiving for their great deliverance. A friend who was on board at the time, and spoke to the lads;—to the one who made the above remark, said, “Was it you, Dick, that cried during the gale, and was afraid of being drowned?” “No, it was Jack; I was not afraid. Don’t you always pray for our ship in London?” “Yes; and didn’t you pray?” “Yes; I did.” “And what did you say my lad?” “I said, ‘Oh, Lord, save my master! Oh, Lord, save the ship! Let Daniel’s God save the ship!’” “I trust you always pray.” “Yes, ever since the prayer-meeting was held on board our ship; I never get into my hammock without having first prayed; but Jack wont, although I tell him he must.”

The very extensive field for distribution among seamen, will fully account for the number which the Committee have given to me being distributed; they are not given in vain. Many sailors having been their voyage, and returned, solicited more tracts; I told them they had tracts last voyage; their reply has been, “Yes, Sir; but when I got home, my friends got them, and were so delighted with them, that I could not get them back.”

DOMESTIC.

NEW-YORK BIBLE SOCIETY.

A union has recently been effected between the New-York Bible Society and the Auxiliary New-York Bible Society. As the •

objects of these Institutions were the same, this combination of strength and efficiency cannot but be viewed and felt by all friends to the Bible cause as an auspicious, as a happy omen.

In bringing about the union of these two societies, the most perfect harmony prevailed; all were occupied in promoting the great cause in which both were engaged—the best of causes. No sectarian jealousy or bigoted emotion disturbed the deliberations of either. Formed as each society was of members of most Christian denominations, it was delightful to witness the brotherly love and Christian fellowship which attended these deliberations. And in the formation and adoption of the new Constitution, the members of both freely participated.

The two original societies were in fact, if not in name, Auxiliary to the Parent Institution; and although the benefits of each to the noble object were great and important, still it was believed by many of the members, that it was desirable to unite the resources and exertions of both, thereby to co-operate, to work in concert, and thus prevent the interference which has often attended their individual exertions. This we hope will now be attained in the formation of the New-York Bible Society, Auxiliary to the American Bible Society, organized upon principles of reciprocity and Christian fellowship.

Excepting a Female Bible Society, but one society in this city will now be recognized as auxiliary to the American Bible Society; but to this there will be many tributary streams. In the formation and patronage of Ward Associations by this society, for the distribution of the word of God, new objects are created, and new sources of usefulness opened. These Sub-Auxiliaries, of which many are now in active operation, serve as important aids, to water and fertilize the whole heritage of God; they help us in the great work in which we are all engaged, to hasten that glorious day, “when the knowledge of the Lord shall cover the earth as the waters cover the sea.”

The Directors in their new appointment crave the helping hand of their fellow-christians every where to prosper the cause to which they are all devoted. To them it is indeed a work of pleasure, though at times a little arduous, yet sweetened with the hope of a reward which passeth understanding, and which enables them, in the discharge of their duty, to repeat with the prophet, “Sing, O Heavens, and be joyful, O Earth! and break forth into singing, O Mountains! for the Lord hath comforted his people, and will have mercy upon his afflicted.”

The plan adopted in England with such singular success, of forming Ladies’ Bible Associations, we hope will soon be commenced in this city.

Donations to the society will be received by E. C. WOODHULL, Esq. the treasurer, 172 Front-street.

NEW-YORK RELIGIOUS TRACT SOCIETY.*

Summary of the Eighth Annual Report.

CORNELIUS HEYER, Esq. No. 29 Beaver-street, Treasurer.

In the last Report, the society was informed that the Board had printed an assortment of fifteen tracts in the French language, and of four in the Spanish. Anticipating the speedy accession to our country, of the Spanish population in Florida; and believing that the revolutionary struggles which are now agitating almost the whole of Spanish America, would, probably, soon open a wide field for the distribution of Spanish tracts; the Managers were solicitous to enlarge their catalogue in that language. With a view to the accomplishment of so desirable an object, application was made to the Tract Society in Liverpool, and to the Parent Institution in London, for a copy of each of their Spanish tracts. On inquiry, however, it was found that neither of these societies had published any others than those embraced in our own catalogue. On ascertaining this fact, the Board, at their meeting in December, directed their standing Committees to cause eight of our best English tracts to be translated and printed without unnecessary delay. This number has been selected, and placed in the hands of a competent translator, who is now occupied in the work, and who has engaged that the whole shall be prepared for the press in the course of the present month. The Board cannot but indulge the hope, that, under the control of an overruling Providence, a way is now preparing for the introduction of divine truth, through the medium of religious tracts, into those regions which have so long been involved in the gloom of superstition and ignorance.

With the hope of securing the distribution of an increased supply of English tracts in our own vicinity, and of acquiring the means of augmenting our operations abroad, a Committee was appointed at an early meeting of the Board, to consider the expediency of establishing an Auxiliary Association in each ward of the city. In consequence of the unusual pressure of the times, and of the fact, that the New-York Bible Society had recently pre-occupied the ground, it was deemed inexpedient to press, at the present moment, the object of their appointment. The opinion of the Committee was subsequently approved by the Board; and the plan of forming Ward Auxiliaries, although not relinquished, was reluctantly suspended for the present. The expectation is, however, still cherished, that the proposed measure may hereafter be carried into effect, and attended with the happiest results.

In the course of the last year, fifty-nine tracts have been selected from the lists of other societies, and added to our English series.

The number of tracts on hand, at the commencement of the year, amounted, in the three languages, to 163,948: viz. in English, 85,496; in French 62,882; and in Spanish, 15,570. In the course of the year, the Board have printed in English 200,500.

In the course of the last year 15,500 English tracts have been presented, for gratuitous distribution, to individuals, and to missionary and Sunday school societies.

Of their French and Spanish tracts, the Board have made the following grants:— To the Rev. Mr. Monteith, at Detroit, French 500; to Mr. Bebee, for distribution at New-Orleans and Natchez, 1000 French and 200 Spanish; to a gentleman at St. Bartholomews, French 250; to a gentleman at Port au Prince, French 250; to a missionary in the state of Illinois, 600 French and 100 Spanish. In addition to these grants of French tracts, the Board have very recently transmitted a donation of 1000 to the king of Hayti, and 1000 to the president of the Haytian republic. These donations were each accompanied with a letter, expressing the wish, that a Religious Tract Society might, through their influence, be established in their respective dominions; and stating the terms on which this institution could furnish them with any quantity in their own language.

Besides the appropriation of English tracts already mentioned, 15,493 have, agreeably to a provision of our constitution, been drawn from the depository, by individual members of the society, for gratuitous distribution.

There have also been sold at the depository, 107,072. Of this number, 26,842 were purchased by individuals, and 80,230 by societies.

We have now on hand, in the three languages, 226,933 tracts. Of the English series, 153,382. Of the French series, 58,282. Of the Spanish series, 15,270.

The number of tracts printed by this society, in the course of eight years, amounts to 875,086. Another year will probably swell the number beyond a million.

* The society's tracts may be purchased at the depository, No. 59 Fulton-street, at one mill per page—two hundred and fifty TRACTS, of four pages each, for ONE DOLAR.

The treasurer's statement of accounts, annexed to this Report, will exhibit the receipts and payments of the year, and the balance now on hand. The following presents, in a condensed view, the state of the society's funds; exclusive of the stock on hand:—The society is indebted for printing, &c. \$1165 96; in the treasurer's hands, \$444 70; in the hands of the former depository, \$325 94; due from societies and individuals, \$232 53; balance against the society, \$162 79

(To be concluded in our next.)

REVIVAL ON BOARD THE INDUS.

Extract of a letter from Dr. J. Scudder, Missionary to Ceylon, to the Rev. W. Stafford, of this city.

Bay of Bengal, Oct. 14th, 1819.

Rev. and Dear Sir,

With pleasure I inform you, that after a voyage of 127 days, we have arrived in the Bay of Bengal. In reviewing the dealings of God with us, we have the greatest reason to adopt the language of the Psalmist, "Bless the Lord O my soul, and all that is within me bless his holy name." As you, doubtless, will be delighted to hear that God has owned and blessed the exertions we have been enabled to make on board the brig Indus, in bringing the dear seamen to the knowledge of his Son Jesus Christ: I will proceed to give you some account of the manner in which the work has been begun and carried on.

Soon after leaving our native land, we began to direct their attention to the great concerns of religion. As they were destitute of the Bible, each of them was presented with one by our females, who went forward to the windlass deck for the purpose of delivering them with their own hands. A great number of tracts were also distributed among them. Their attention soon became fixed, in some measure, upon divine things, as was evidenced by their willingness to attend to the great duties required of them. Instead of spending their Sabbaths as is sometimes the case among this class of our fellow men, it was truly delightful to see them in different parts of the vessel, reading the Bible, and such other books as were put into their hands. We have reason to suppose, that conviction of sin was experienced by some of them very early, and that it gradually increased until it terminated in a genuine conversion.

On the 20th of July, one of the seamen fell overboard, and it was a providential circumstance that he was not lost. I had the preceding evening been conversing with him upon the danger of putting off religion to a more convenient season; telling him that we might suddenly be called from time into eternity. I was led to make some of the observations I did to him, in consequence of his having said, that it would be much easier to attend to religion when done with a seafaring life than at present. I represented to him what an awful delusion this procrastination was, to destroy the soul. Had this poor man been called away at this moment, alas! we have reason to fear, that when for ever too late, he would have repented of not having accepted of salvation while it

was offered to him. The evening of the day he fell overboard, two of the brethren and myself went forward, and, I trust, we were enabled to speak with more feeling and energy than before, concerning the necessity of making immediate application to the blood of Jesus, for pardon of sin, and reconciliation with an offended God. One of them, who has since become a most eminent trophy of victorious grace, was led to think more seriously upon the necessity of being prepared to meet God in peace, and came to the resolution that he would "knock off some of his sins, and be better," to use his own expression. Soon after this interview with the seamen, divine things began more deeply to affect his mind. And he began to pour forth his supplications to God for his blessing. He continued in this state for a considerable length of time. The conversations I had at different times with him however, afforded me no satisfaction whatever of that change of heart without which no man can see God and live, until the latter part of August, when I hope the divine Redeemer manifested himself to him. The 22d day of this month will be a day long to be remembered by him. On the Friday evening previous I conversed with him on such subjects as were of most importance, but I was no better satisfied than before. I asked him if he had yet seen any loveliness in the character of the Lord Jesus. His answer clearly evinced that he had not yet seen this King of Zion in his beauty. He has since told me what his reflections were after I left him. "I kept thinking to myself," said he, "who is Jesus Christ, and what has he done that I should care any thing about him?" The great concern he laboured under respecting his soul caused him to spend the following night in sleepless anxiety. It appears from his declarations, that he has been a complete infidel; thinking that the scriptures were only a book to keep people in order. He had previously expressed to me his doubts on the subject of the fundamental parts of our religion, and I gave him such directions as I thought most conducive to remove them.

On Saturday evening, as above mentioned, while at the helm, the Spirit of God swept away all his doubts. He had before read "Baxter's Call to the Unconverted," parts of "Edward's works," &c.; but until now, the Lord's time to bring him to himself had not come. On Sunday morning, in his early watch, his mind was so agitated, that, to use his own expression, he "wept like a child." In this state he continued until about six o'clock, when the Sun of Righteousness arose with healing in his wings; scattered that thick darkness in which he was so deeply involved, and he began to entertain a hope. I did not see him till Monday evening to converse with him. Brother S. had been teaching him navigation, and as usual went on Monday afternoon to hear him recite. He said, "he had not gotten a lesson;" adding, "I have been reading my Bible this forenoon, and conclude I shall give up navigation a spell." In the evening Brother S.

and myself visited him and the others in the fore-castle. "I have been wanting to see you," said he, "to converse with you." He longed to tell me of the great change which had taken place in his views and feelings. Brother S. took occasion to make some remarks upon the prodigal son, and applied his case to that of the returning sinner, very minutely. After he had finished, he answered with a smile, "if you had not said one fiftieth part as much, I should have believed it, for my heart kept saying all the time, it was all true." When we first came on board, he was violently opposed to us, ridiculing us, and regretting much that "he should be so long shut up," and "tormented with these men." But his views were now very different. I will just observe, that, like all other men by nature, he even, though a most openly wicked man, was building on his good works. He thought that at last he should do well enough, as he was not as bad as other men: but the Lord convinced him of his deep depravity, and his lost undone state, except through the mercy of Christ Jesus the Lord; of his utter inability to do any thing to recommend him to the favour of God; in a word, caused him to hate the things he once loved, and to love the things he once hated; he has continued to walk worthy of the professions he has made to us, and has evinced to all around him, that he has been with Jesus. You would be surprised to hear with how much boldness he conversed, before those who were at that time without God, and without hope in the world. He now loves to recommend that blessed Redeemer, whom he has found precious to his own soul, to those around him. Had you been conversant with him from the commencement of his hope to this time, you would probably say, that you never saw a man grow so rapidly in grace and in the knowledge of our Lord and Saviour Jesus Christ.

The next person whom I shall mention is a fine young man about 17 years of age. He began to be seriously affected after some conversation with him, about a month after we left Boston. He, also, ridiculed sacred things; but he, however, thought religion was worth attending to. He continued very faithfully to use those means which every awakened sinner uses. He was often conversed with; and appeared convinced that he was a sinner, and that there was no salvation for him except through Christ. But he had not felt that deep depravity which the Lord was pleased to discover to him about the middle of September. During some conversation with him, a few days afterwards, he observed, that now he felt himself a sinner. He knew it before, but he did not feel it: and added, "that there was a great difference between *knowing* and *feeling* himself a sinner." I asked him how the Redeemer appeared to him now. He answered, "a great deal more lovely." He was convinced that it would be perfectly just in God to condemn him for ever; that his own righteousness could not save him; and if ever he was saved, it must be a display of di-

vine mercy. He said he had given himself up into the hands of God to do as he pleased with him. He now groaned under sin; longed for deliverance from it; and felt willing to give up all for Christ. "I believe," said he, "that God has, in some measure, changed my heart, to cause that change which has taken place in me." He continues to walk as becomes a Christian, and bids fair to be a bright and shining light in the church of Christ.

The work appeared to be gradually going on until the latter part of September, when the Holy Ghost came as it were a mighty rushing wind. At the close of the week, of sixteen souls who were all thoughtless, there was not one, who was not deeply affected on account of his awful situation. The first mate, a most lovely young man, formerly a ridiculer of all seriousness, and who endeavoured to believe in the doctrine of universal salvation, while raising a harpoon to strike a fish, was struck under the most pungent conviction. All his past sins came directly to his view, and caused a deep sorrow of soul. The Lord was soon pleased to lift the light of his countenance upon him, and before the week was out he was one of the happiest men on board. He said to me on Saturday morning, I never enjoyed a hundredth part so much happiness. He observed, that he felt as if he could go and preach to his old companions the divine Redeemer.

During this same week, the second mate and clerk, were humbled in the dust before God. They had both been very great ridiculers of us. When the former came from home, his mother told him she was glad he was going out with the missionaries: he laughed at her, and observed, that "we would serve to make him a little fun now and then, as we were psalm singing fellows." While aloft among the rigging he was awakened to a sense of his situation as a sinner. His convictions were very deep. His sins were set in order before him. He saw that God would be just in sending him to hell. Before the end of the week he was rejoicing in God his Saviour. The clerk also became unusually affected; but there were some darling sins he could not give up. The next day, after some conversation with him upon the necessity of leaving off *all* sin, before we could come acceptably to God; he was, I hope, convinced of his awful state: he, also, before the week was out, found that peace which the world can neither give nor take away. Both of them soon began to converse with one of the seamen who remained out of Christ. The second mate felt willing to be ridiculed, as he had ridiculed us; and thought he would rather part with his neck than pursue his old course.

On Thursday evening, the boy, a lad of fourteen years, who had been constantly thoughtless, after being conversed with by two of us, became deeply alarmed about his sad state: the words which awakened him were these, "that God had given him up." He went to bed, but could not sleep. He arose from his bed several times, and went to the steward and told him what distress he was

in. About 10 o'clock at night he was standing near my state room. I immediately began to converse with him. He told me that he was in great distress about his soul. He continued so for some time, when God was pleased to cause him to rejoice.

The cook, a coloured man, was also deeply convinced of his lost state, this week. He was serious perhaps a little, before I conversed with him: I laid awake in the morning before day break, and thought I would go while it was yet dark, and talk to him. I accordingly crept along between decks, near to the fore-castle, where he slept, and warned him to prepare to meet God, and soon left him. That same day, he was completely humbled: mourning and lamentation now took place of his cursing and swearing. He had before been talked with, but without any effect: he is now apparently a bright Christian. Another, who was, probably, the most notorious swearer on board; who could even read the "Swearer's Prayer," without much impression; after having clear views of his lost state, this week, found Jesus to be the one altogether lovely, and is now rejoicing in Him. Mr. —, who has been deeply affected for two months, has, we trust, thrown down the weapons of his rebellion, and now hopes in Christ.

On Saturday morning, the Lord was pleased to visit Mr. —. When we first came on board, he became a little serious; and in the storm we had several weeks ago, he was so much alarmed that he came to the resolution, if God would spare him he would do better: but his heart became more and more hardened. At last he became so much so, that he said, he would take all the pleasure he could get, and if he went to hell, he could bear it as well as others. He became a most violent opposer of every thing serious; denied the truth of the scriptures; and began to curse and swear at a most dreadful rate. He opposed every thing serious as long as he could. On the Friday evening before, Capt. W. had addressed him in a most solemn manner, but all in vain. He again talked with him that night, with as little effect as before. After he had done conversing with him, he went away, cursing him for it, and has since declared that he blasphemed enough to damn a thousand souls. The time of his opposition, however, was drawing to a close; the Spirit of God was about to convince him that he must bow. On Saturday morning, I went into the fore-castle to read a part of "Baxter's Call to the Unconverted," to him. The seaman first mentioned, prayed with him. After I had done reading, I addressed him very deliberately, and I hope with effect: he was touched. While I was with him, the brethren, as was appointed, staid in the cabin to pray for him. He was humbled, and passed a sleepless night, being completely weighed down with a sense of his guilt; after viewing what God had done for others, he had a hope that he would have mercy upon him. He now was willing to renounce sin, and give himself up to Christ: the Lord was pleased to manifest himself to him, and he became exceedingly happy. Now, he saw, that Jesus, whom he had before hated, was altogether lovely, and rejoiced in him with joy unspeakable. Mr. —, was awakened the same week. We had often spoken before him, and to him; he, however, paid little attention. In the fore-castle, one night, he was addressed in an awful manner; but he only damned the person who addressed him. That week he was humbled in the dust, and convinced that there was no salvation for him except through Christ. He at length found Jesus precious to him, and was enabled to rejoice in Him whom he had before blasphemed.

Mr. —, had been for two or three weeks under exercise of mind, and was remarkably distressed on this ever memorable week of God's visitation: he wept like a child. He was delivered at last from his misery, and began to hope in the great Redeemer.

This week another of the seamen, who was constantly disposed to quarrel with the doctrines of the gospel, became most deeply distressed. He told brother W. that he kept choking up, and tried when alone below in his birth to pray—tried for two hours before he could do it; he felt, as every convinced sinner must feel, and at last obtained a hope. He was asked by Capt. W. if he loved God: he answered, that he loved him in every shape he could think of. He asked him if, when going to church in Calcutta, he was ridiculed, how he could bear it: he said he did not care if 50, () ridiculed him. Another said that he would not mind their ridiculing, and that he should invite his shipmates, if he came across them, to go to church with him.

The steward was on the same week very deeply affected with his lost state: he had been a little affected the week before. He formerly believed that the Lord Jesus was an impostor, and that he should be saved by his good works. The Lord, however, convinced him that he was lost without Christ, and he was brought to trust in his righteousness for acceptance with God.

Mr. —, who fell overboard in July, has been serious for a long time, and now gives

evidence of piety. The carpenter was also struck under conviction while engaged about the deck. As we had reason to fear that his seriousness was not of a proper nature, brother W. went forward into the fore-castle and conversed with him no doubt in his usually searching manner, while the rest of us remained behind to pray for him. Brother W. from the answers he gave to his questions, had reason to fear, that, notwithstanding all his seriousness, he was an unhumiliated sinner. He left him without the least hope of his being in the right way. While, however, he was in his birth, it appears he was at prayer, when the following texts came into his mind:—Prov. x. 4. "The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing." And Acts xiii. 10. "And said, O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou cease to pervert the right ways of the Lord?" He felt that he must get up and look at them: he found that they applied to his case; he returned, and again went to prayer, when the words came into his mind "believe on the Lord Jesus, and thou shalt be saved." He is now rejoicing in hope.

All on board, 16 in number, except the Captain and passengers, were subjects of this work. Whether they will continue to walk as they have begun I know not.—May Jehovah Jesus grant it.

MISSIONARY JOURNAL.

We have been favoured with the perusal of a journal by one of the Missionaries who sailed from Boston last June, for Ceylon, under the auspices of the American Board of Commissioners for Foreign Missions. Knowing the deep interest which the public feel respecting them, we have selected the most important particulars respecting their feelings and the incidents that occurred to them on the passage.

June 21st.—We are now about 1300 hundred miles from Boston, and experience most delightful weather. The winds are gently wafting us to the desired missionary ground, where we hope to labour and be useful. The brethren have been much engaged in pointing the seamen to the Lord Jesus, and they are not without hope that some of them will enlist on the Lord's side. Sisters W., S., and myself, gave each of the seamen a Bible: these they gratefully received. It is delightful to see them perusing this sacred volume. We yesterday had public worship; in the morning in the cabin, in the afternoon on the deck. The seamen listened with attention. It is a blessing that we have the prayers of many of our American friends. O that they may never cease to pray for us. I hope they will pray that we may never faint and tire by the way, but that we may be devotedly engaged for the souls, the precious immortal souls of the heathen.

June 30th.—We have this evening had meeting in the cabin—the subject was from these words, "Thy will, O Father, not mine be done." What a lesson of resignation do these words teach us; what inconceivable agony was our Saviour suffering when he uttered them; and it was all for our sins; all to purchase our redemption; and should we not bless his name, that we are counted worthy to suffer in his cause?

Sunday, July 4th.—Again the Lord has permitted us to unite in public worship as usual. In the afternoon, as is customary, one of the brethren preached to the seamen; O may the dear Redeemer gather some of them into his fold, and make them trophies of his divine grace. All the brethren feel anxiously enga-

gaged for their salvation, and faithfully sow the seed of the word amongst them.

July 5th.—This day has been set apart as a day of fasting and prayer. While many of our countrymen have been engaged in celebrating the birth day of our independence, we have been supplicating the out-pouring of the Spirit, that the whole world may be filled with the glory of God; and that he would cause the time to come, when the knowledge of the truth shall fill the earth as the waters cover the great deep. This evening we met and held the monthly concert of prayer. On this blessed evening we meet the children of God in every part of the Christian world, to pray that the time may soon come, when Jesus shall reign King of nations, as he is King of saints. Do you not experience this to be an interesting evening? Can you not draw near your heavenly Parent, and earnestly plead for blessings upon missionaries and their labours.

July 8th.—We have been upon the deep one month; we are 3000 miles from home, and about 590 from the coast of Africa.

Sunday, July 11th.—I trust on the mighty deep we can set up our Ebenezer and say, "Hitherto hath the Lord helped us." We have the unspeakable pleasure every Sabbath, of seeing our little congregation assembled together, and attentively listening to the word preached to them. I wish you could see how well the Sabbath is observed in this vessel: we hear no profane language, and the seamen are busily engaged reading tracts and their Bibles. We cannot but hope we shall hear them anxiously inquiring what they shall do to be saved.

July 19th.—At six o'clock this morning we were alarmed by the cry "a man overboard!" There were some ropes providentially hanging over the side of the vessel in which he got entangled, or probably he would have drowned. I saw him drawn out of the water: the sight affected me. How necessary to be ready for death! We know not when we shall be called into eternity. How necessary to have our lamps trimmed, and our lights burning. This man we think has been thoughtful. Doctor S. was conversing with him last evening on the necessity of being prepared for sudden death. O, how ardently we wish to see these precious souls brought to the knowledge of the truth.

July 24th.—We have gone over one-third of our distance, and feel very anxious for better winds, to waft us swifter on our journey. I anticipate pleasure when I think of arriving in a heathen land, and being engaged in a school surrounded by little tawny children, teaching them the way of salvation through a crucified Saviour. O, how delightful to be engaged in the service of such a master. We have such an affectionate amiable friend in Capt. W. who seems constantly to be providing for our comfort, that our time passes agreeably.

August 2d.—This morning we set apart for fasting and prayer.

We have reason to humble ourselves before God, and intercede for his blessing upon the great work in which we are soon to be engaged. This evening is the monthly concert for prayer, and our little band, though few in number, have united with our dear Christian friends in all parts of the world, to pray for the advancement of the Redeemer's kingdom.

August 7th.—I never saw so much beauty in the stars and stripes which compose the American colours, as I did to day when an American ship came in sight. Not expecting an opportunity of sending letters, I had none written. My emotion was so great that my trembling hand could scarcely scrawl a line, but I knew you would be satisfied if it were but a scrawl. The mate of the ship with several men came on board of our vessel; they appeared to be as highly delighted with the sight of American faces as we were.

(To be concluded in our next.)

MISSIONS OF THE UNITED BRETHREN, COMMONLY CALLED MORAVIANS.

To the Editor of the Christian Herald.

Dear Sir,

New-York, 18th March, 1820.

I am directed, in behalf of the Society of the United Brethren for propagating the Gospel among the Heathen, which has its seat at Bethlehem, Pennsylvania, to request the favour of you to publish the within list in the Christian Herald.

I am, respectfully, dear sir,

Your much obliged humble servant,

BENJAMIN MORTIMER.

The following contributions are acknowledged with much gratitude, by the agent of the department of the general missions' concerns of the United Brethren, as having been received from 1st January, to 31st December, 1819, in aid of the missions of the United Brethren.

A Friend to the missions of the United Brethren	\$ 20
A lady in Philadelphia, for the Brethren's mission in Greenland, by the Rev. William H. Van Vleck	20
Mrs. Latimer and friends, in do. for do. by do.	20
The Female Praying Society at Wilmington, for the Greenland mission, by do.	12
A Friend to the Missions of the United Brethren	5
Ladies in Hartford, Windsor, and Weathersfield, for the relief of poor widows and orphans in Greenland, by Mrs. Susan Tracy, of Litchfield, Connecticut	12
Three ladies in New-York, for ditto, by Mr. G. M. Tracy	10 50
A Friend, for the poor widows and orphans in Greenland, whose situation was represented in the Boston Recorder of 3d October 1818, by Mr. Nathaniel Willis	5

A lady in New-York, for the missions of the United Brethren	25
Mrs. Rhoda Edwards, of Litchfield, Conn. the contribution of a ladies' society there, for poor widows and orphans in Greenland	5 50
A Friend to the missions of the United Brethren	2 50
N. B. The contributions received towards the expense of printing Zeisberger's Delaware translation of the Harmony of the Four Gospels, will be published separately.	

Subscriptions and donations for the support of the missions of the United Brethren, will be thankfully received by the Right Rev. Christian G. Hüffel, Bethlehem, Penn.; the Right Rev. Jacob Van Vleck, Salem, Stokes county, N. Carolina; the Rev. William H. Van Vleck, No. 74 Race-street, Philadelphia; and by the Rev. Benjamin Mortimer, No. 104 Fulton-street, New-York.

SUMMARY.

W. W. Woolsey, Esq. treasurer of the American Bible Society, acknowledges the receipt of the following sums, during the month of February, 1820.—To constitute eight ministers members for life, \$242; donations from societies and individuals, \$250 50; collected from annual subscribers, \$330; for Bibles sold, \$1175 12; total, \$1997 62. There have been issued from the depository, during the month, 2007 Bibles; 1899 Testaments; 30 Gospel of St. John, in the Mohawk language; and 250 Epistle of John, in the Delaware.

Mission to the Osage Indians.—A mission under the "*United Foreign Missionary Society*," will depart from this city in the course of two or three weeks, to this tribe of Indians. The Rev. Wm. F. Vail, of Guilford, (Conn.) and several persons, have offered themselves for this mission.

Mission to the Indians. The Rev. Mr. MORSE, of Charlestown, Mass. we understand will commence a tour in a short time, under authority of the national government, to the respective tribes of Indians within the bounds of the United States. The object is to ascertain their condition, in every particular that may open the way for their melioration, and the introduction of literary, moral, and religious instruction, and the arts of civilized life, to this hitherto much neglected people.

Thursday, the 6th day of April, has been appointed by the governors of New-Hampshire and Massachusetts, and Wednesday, the 19th day of the same month, by the governor of Vermont, to be observed as a day of fasting, humiliation, and prayer, throughout their respective commonwealths.

